

A
S E R M O N

PREACH'D at

BLACK-FRYARS;

On Occasion of the

PUBLICK THANKSGIVING,

November 22d, 1709.

By S. WRIGHT. *K*



L O N D O N,

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DEPT. OF

BLACK-STAR

OF OCEAN

PORT-STAR

1772



T O

Mr. Clark,
 Mr. Henry Read, } Ministers.
 Mr. Norris, }
 Mr. Burroughs, } Students.
 Mr. Lavington, }

THIS Sermon being Published at the Request of a Society, whose Good I think my self, by all means, bound to promote : And you being, with them, the favourable Auditors of what is here delivered : and signifying, first, your united Desire of this Publication, with a very discernable Sincerity : I thought it proper thus to express the Regard that I had to you, with my other Friends, by dedicating the following Pages to your, as well as their Service : which I do as a Testimony of my being,

Your Respectful Friend
 and Servant,

Austin-Fryars, Nov.
 23, 1709.

S. W.

TO

Mr. Clark
Mr. Henry Kent
Mr. Norton
Mr. Burroughs
Mr. Washington
Students

22 JY 63

THIS is to certify that the
above named persons are
members of the
Society of Friends
in the Yearly Meeting
at Philadelphia
in the Year 1863

Your Friend
and Secretary

John F. ...

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A
S E R M O N

Preach'd at

BLACK-FRYARS, &c.

P S A L. cxliv. 15.

HAPPY is that People that is in such a Case ; yea, happy is that People whose GOD is the LORD.

THIS Psalm is a Song of Triumph and of Praise : composed by *David*, on the Account of some signal Victories abroad ; and some extraordinary Success in the Management and Settling of his Affairs at home. The first Verse plainly declares the one, *Who teacheth my Hands to war, and my Fingers to fight* : And the second Verse as expressly speaks the other, *Who subdueth my People under me*. In both, this Exemplary Author looks up to God as his great Protector, and Friend : And according

cording to the *several Ways* of God's appearing for his Salvation, and Success ; he styles him, *His Goodness, his Fortress, his high Tower, his Deliverer, his Shield, and He in whom he trusts.*

AFTER this, with a Devotion worthy, not only to be remark'd, but imitated by us ; he breaks out into Wonder and Admiration, that God should manifest such distinguishing Goodness towards any of the Children of Men : *Lord what is Man, that thou takest Knowledge of him ?* To which he replies, as if it had been inserted, What is he, did I say ? that is quickly answered, *Man is like to Vanity, or to a Vapour ; his Days are as a Shadow that passeth away.* How marvellous then is it, that a thing so vain, so meer a Shadow, should be enabled to perform such great Actions ! How strange, that a Life so frail and brittle, as Man's, and so hazarded and exposed as mine, should be preserved ! And that a Life so very short should be made so memorable by those mighty Things which God has done for me.

FROM hence he takes Occasion to look up to God for further Mercies and Appearances on his Behalf : In which we may still set him before us as our Example in the Work we are now called to : We, as well as he, having Enemies that are not yet wholly
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subdued. And while, with him, we look for, and expect an *entire Salvation*, we should make him our Pattern, in now promising and engaging, that we will *never* prove *ungrateful* to God for his *Benefits*. Thus upon every *new Mercy*, he resolves, I will sing a *new Song* unto thee, O GOD. And then in the latter Part of the Psalm, describing the State of a People thus compleatly saved, and bless'd; he closes all with the Words we have chosen to insist on, *Happy is the People*, &c.

I have given this Account of the whole Psalm, as being all very suitable and proper to lead us into the Service of this Day: But I shall now set my self more fully to enlarge on that part of it to which our Text refers; and which I think will in every respect reach the present Occasion. The Method.

I. W E shall consider *what Case that People are in*, who are here pronounced happy; *Happy is that People that is in such a Case*.

II. W H A T this Happiness *arises from*; and what, in the midst of all other things, ought *chiefly to be regarded*, and esteemed their Felicity; *Happy is that People whose God is the Lord*.

III. AP-

III. APPLY this to the Occasion of our present Attendance in this Place.

I. WE shall consider *what Case they are in, who are here pronounced happy.* And this may be drawn up in the following Particulars, laid down in the Context, and referred to in the Words we have read.

(1.) THEY are such as are made *victorious over their Enemies*; and joyful in the *Preservation* of their *Prince*, and of him that *fights their Battles for them.* Ver. 10. *It is he that giveth Salvation, or Victory, as the Margin reads it, to Kings; who delivereth David his Servant from the hurtful Sword.* So when God delights to bless a Nation, we find he usually raises up some eminent, and extraordinary Instruments, by whom he Saves and Governs it.

(2.) THE People, &c. are such as are deliver'd from the *Insults and Impositions of Foreign Nations*; and from all those who are *perfidious and false in their Words and Covenants.* Ver. 11. *Rid me from the Hands of strange Children, (or a foreign Idolatrous People) whose Mouth speaketh Vanity; (both their Words and their Oaths are vain and insignificant) and their Right Hand is a Right Hand of Falshood.* What they sign and set their Hand to, they shamefully falsify; or
when

when they join Hands with you as your *seeming Friends*, they intend only to deceive you, and to prove your *real Enemies*.

IT is so necessary to the flourishing, and Happiness of a People, that they should be secured from such as these; that we may observe 'tis twice importunately requested in this Psalm: and as that, without which the other Blessings here mentioned are not to be expected: *Rid me, &c. THAT our Sons, &c.*

(3.) The Condition of a People here call'd happy, is describ'd by the *Increase, Health and Beauty of the Inhabitants*. ver. 12. *That our Sons may be as Plants grown up in their Youth; that our Daughters may be as Corner-stones, polish'd after the Similitude of a Palace.* That neither of them may be untimely cut off and destroy'd by Wars, or Calamities; but the one may grow up as Plants to their full Size and Vigour; and the other as polished and beautiful Pillars that adorn a Palace, may appear the Ornaments of a State and Kingdom. The Number, Strength, Comeliness of the Inhabitants, has always been reckoned the Glory of a Nation.

(4.) ANOTHER thing that goes to the Description of a happy People, is, the *Fruitfulness of their Land*, in producing all sorts of Grain; and being well stock'd with Cattel. Ver. 13. *That our Garners may be full, afford-*

ing all manner of Store; that our Sheep may bring forth Thousands, and, those multiply to ten Thousands in our Streets; or, as it should rather be translated, in their Folds, or Walks. By Sheep, we may understand all the lesser sort of Cattel; as by Oxen, in the next Verse, is to be understood all the larger: (an inclusive way of speaking very common with the Hebrews) Ver. 14. That our Oxen may be strong to labour; that is, able to bear Burdens; strong for drawing and Carriage, as some Cattel are; or loaden with Flesh for Food, as others are; or that, according to their Kind, the larger Cattel may be fruitful as the lesser; and strong to carry, and bring forth their Young, as some chuse to read the Words. These were accounted very great Blessings in former times, when the Riches of a Nation, or Person, consisted in vast Flocks and Herds; and are still certainly to be look'd upon as necessary Constituents of any People's Felicity.

(5.) The happy Case of a People enjoying these things, is in having them so *secure*, as that there are no *Invasions, Wars, or Persecutions, that break in upon them.* So the Verse before our Text expresses it, *there is no breaking in: no publick Breach made by the Inroad of Foreign Enemies, or by intestine Quarrels and Divisions; nor any private Breach, whereby a Man's Family, Estate,*

state, or Liberties, should be broken in upon by Persecution. And consequently there is not,

(6.) *Any Captivity or Banishments to carry or drive a People away from their Possessions and Enjoyments.* Thus much the Expression signifies, *no going out.* The Conquerors in those Eastern Kingdoms, and especially, in those early Times, used to carry away the Inhabitants of the Land they subdu'd to some other Country; and to send others from the Countries where they planted these, to possess their Land: And this perhaps is the strict Sense of the *going out* here spoken of. But it may also be understood of any kind of Banishment, or any of those Troubles and Calamities, whereby a Man is forced to leave his Native Country, his Friends, and his Inheritance. There is nothing of this kind. Nor,

Lastly, ANY Complaining on the account of Injustice, or cruel Oppressions of Men; or of any discontented, rebellious Spirit; or on the account of any dreadful Judgments from God. For the Hebrew word here render'd *Complaining*, signifies in general a Cry; and so may be understood either of such a Cry as that spoken of by the Prophet, which is oppos'd to a just Administration of Affairs: *I looked for Righteousness, and behold a Cry*, Isa. 5. 7. or such a Complaining as

that of the factious, murmuring *Israelites*, *Numb. ii. 1.* or such a Cry as that of the *Egyptians*, when they were plagued by the just Judgments of God: of whom it is said, *there was a GREAT CRY in Egypt; for there was not a House where there was not one dead.* *Exod. 12. 30.* All these sorts of Crying, and Complaining, in the Case before us, are to be excluded.

AND now laying all this together, who would not say, with the Psalmist, *Happy is the People that is in such a Case.* But yet there is something further to be consider'd, and something that is vastly beyond all that has been said, in the making a People happy: which our next General Head is charged with, and accountable for.

II. What this Happiness arises from, and what in the midst of all other things ought chiefly to be regarded, and esteemed the Felicity of a People, *Happy is that People whose GOD is the LORD.*

IT is this that is the highest Glory and Honour; and this that ought to be the chief Joy of a People. On this account it was that *Moses* speaks of the *Jewish Nation* as advanc'd above all others: *For what Nation is there so great, who hath God for nigh unto them, as the Lord*

our God is in all that we call upon him for? Deut. 4. 7. It is this, That all the aforementioned Blessings are to be ascrib'd to; and this that must accompany all those Advantages to make a real Happiness in the Enjoyment of them: yea, it is this, that is infinitely preferable to all; and this, that can make a People happy without all: The several Senses Interpreters have put upon these Words, do make 'em speak all these things.

IT is certain, that the Happiness spoken of in the latter part of the Verse, is to be priz'd infinitely above that in the former part, if we consider 'em as *opposed* to one another. And it is also as certain, that the former Blessings are to be ascrib'd to, and derived from the latter; and consequently, when a People are so happy, as to have both *joined together*, yet even then too, there is no Dispute which ought to have the Preference.

SO that instead of spending Time in criticising upon this Matter, I shall only detain you from what is more especially designed, while I briefly show what this Happiness is; and what we are to understand by the Lord's being the God of a People; and this may be considered both on the Part of the People, and on God's Part.

(1.) WITH

(1.) WITH respect to the People, it signifies that they are such as *know, worship, and obey* this Lord. When God first made known himself to the JEWS by *Moses*, it was under this Title of JEHOVAH; which signifies only his Eternal, and his Self-Existence: thereby freeing their Thoughts from all Idolatrous Conceptions and Imaginations; and so instituting a Worship free from all idolatrous Practices; and giving them Laws becoming both Him, and them. It was necessary by such a Name as this to spiritualize and exalt their Conceptions, in order to the regulating of their Devotions: for if there be any *Idols*, and gross Images of a Divine Being in the *Mind*; we shall be ready to bow to such whenever they are externally presented to us.

NOW any People may be said to have this GOD for theirs, upon their acknowledging one invisible Self-existent LORD, in opposition to all that have been, or are called Gods; adding to this the solemn Adoration of him in a way suitable to his excellent Nature, and Perfection; in Opposition to the Atheistical and Irreligious, who either worship no God, or worship him not as God. Thus (I say) in Contradistinction to Idolatry on one hand; and to *Atheism*, and *Wickedness* on the other; to *own, adore, and obey* this JEHOVAH in all his Institutions,

tions, and Commandments, as to what concerns a People, is to make him their God.

(2.) THIS may be considered with Reference to GOD himself: And so He is said to be the God of a People, when He do's by the special Tokens of his Presence Reside amongst them; and in a peculiar manner appear for 'em, to *Deliver, Protect, and Bless* them.

THE Glorious Symbols of the Divine Presence our Text may be Interpreted as speaking of, were, The *Ark* of the Covenant, the *Urim* and *Thummim*, and the *Mercy-seat*, with the *Shechinah*, or Cloud of Light dwelling upon it between the Cherubim. Whereby *Jerusalem* was made the City of the Great JEHOVAH; and its Temple the Palace in which the King of Heaven manifested himself to the Children of Men. There it was that by many significant Types He unfolded his kind Designs to a sinful World: And there that in the most awful, and yet condescending manner He used to treat with Men about their future, and Eternal State.

FROM thence it was that a Blessing was derived on all their Affairs: Thither that they fled under all their Troubles: and to this Place, and this God, that, in every Time of need, they directed their Prayers.

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Here God graciously accepted, and became both a Sun, and a Shield to 'em: here he dispensed his Gifts, and promised his Glory; and stood engaged to with-hold no good thing from them that walked uprightly.

SO much may serve for a short Account of this Great Happiness: The perfect meaning of which Eternity must discover to us: for then only when the People of God shall be Eternally saved, shall we know the full Sense of these Words, *Happy is that People, whose GOD is the LORD.*

III. WE now come to APPLY what has been said to the *Occasion* of our present *Attendance in this Place*. Our Business at this Day is to think, and speak, with the Voice of Joy and Praise, of our own Happiness, and the Happiness of that Nation in which we dwell: And if it appears that we are a People to whom both Parts of our Text belong, we must conclude our selves Happy indeed.

AS for the FORMER PART, the *Case* of the People here spoken of, is so much ours, that if I had been to draw it up without this Direction before me, it would have appeared very little different from what it may now be in the following Representation.

TO begin then ; we may first Apply to our selves, with some small Alteration, the Language of the 10th Verse, *It is God that giveth Salvation, or Victory, to Princes ;* as He has done to our QUEEN, and those in Alliance with Her: *Who has delivered our EVER FAMOUS GENERAL from the hurtful Sword.* It would take up a great deal more time than what is now allowed me, to speak of the several *Victories* that have been given us this War : and of the many wonderful Deliverances of the *Great Instrument* of our Conquests ; even in the most furious Actions, and the most eminent Dangers. I'll only observe in short, " That
" the whole Compass of History does not
" furnish us with an Account of so many
" brave, bloody, and hazardous Battles be-
" ing fought ; and so many Glorious Vi-
" ctories obtained ; under One Renowned
" Commander, as we can now speak of in
" a few Campaigns. The Success is such
as can no where be parallell'd : Excepting only the *Sacred History*, where Angels were Captains, the Stars and Elements listed in the Service, God himself at the Head of all, and, by the commanding Signals from Heaven, guiding the Battle. And yet even there the Salvation was not more truly, tho more miraculously the Work of God, than our Salvations have been.

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BUT the Victories, and Successes of the *last Year* we are now called together more expressly to make mention of, and bless God for. The most remarkable, of which are the *taking of TOURNAY*: putting the *whole French Army to Flight* at *BLAREGNIES*, after a *long and desperate Engagement*: And the reducing of *MONS*; which was consequent upon that.

AS for *TOURNAY*, the *French* were so sensible of the Importance of it, that, we are told they had made it as strong as Art could do it: And thought their Fortifications were such as would have been Impregnable. So much an *Inscription* upon one of the *Half-moons* declares, of which this is a part, THAT IT MAY NEVER BE TAKEN FOR THE FUTURE, AMONGST OTHER WORKS HE (meaning the *French King*) HAS ERECTED THIS. And yet by the wise Conduct of our Generals; and the unwearied Labour, as well as undaunted Courage of our Soldiers; both which certainly ought to be ascribed to the Favour, and Presence of God; in about one and twenty Days that Fortrefs was made Ours.

AND whoever considers that this was done before the *Face* of a *vast Army*, whose Concern it was, if possible, to have prevented it; and the Besiegers all along going on with the strongest Resolution, notwithstanding

standing innumerable Discouragements, that every step presented themselves, and sprung up before them : whoever (I say) considers such things as these, may as reasonably conclude, that God was *with us* ; as the *falling of the Walls of JERICHO*, or the *taking and burning of the City AI* by *Joshua* and the *Israelites*, shew'd that He was with them.

AND now when one would indeed have thought (as our Enemies comforted themselves by Imagining) That the Flower, and Chief of our Forces would have been ruined in that Siege ; we are surpriz'd with an Account of the most bold, and successful ACTION at *BLAREGNIES* : where the Enemies were so *strongly Intrench'd*, that their Intrenchments are said to be more like a *Citadel* than a *Camp* : (to give you a Plan of which is the Business of a *News-Paper*, and not of a *Sermon*) Their Forces were undoubtedly *very much superiour* to ours, having received their last *Reinforcements* from several of their *Garrisons* : Their *Generals* never manag'd more *wisely* : Their *Soldiers* never fought more *desperately* : And yet notwithstanding all God gave *us the Victory*. A Victory so very famous, that the *States General*, in a Letter to the *DUKE OF MARLBOROUGH*, thus speak their Sense of it ; If *GLORY* attends the *Greatness of Difficul-*
C 2 *ties,*

ties, and Dangers surmounted; *THAT*, which you have acquir'd on this great Occasion must exceed all other: And this Day alone is sufficient to render your Name Immortal, tho' it was already so by your preceding Victories. Here then may we properly repeat the first Verse of this Psalm, *Blessed be the Lord, who teacheth the Hands of our Generals to war, and their Fingers to fight.*

THE Great Advantage of this Battle, notwithstanding the Representations of our Enemies, is without Contradiction Evident, from the *uninterrupted* carrying on of the Siege of *MONS*. For otherwise it is not to be thought that a *disgraced Adversary* would have neglected so fair an Opportunity of Renewing the Engagement; and of Recovering their lost Ground, and Honour; and of Rescuing a Place so considerable as that we had Invested: They would not, I say, if they had not vastly suffered in the last Battle, have missed so fair an Opportunity of Re-engaging, as they then had, when a great Part of our Forces were employed in the Siege; and the rest of 'em lay in an open Plain without any Lines, or Defence to cover them. Whereas instead of this, we find our Enemies Entrenching themselves afresh; and leaving the Besieged without so much as attempting their Relief, so that in a very little time that City was also delivered into our Hands.

THUS

THUS has God put their *Armies to flight* : and given *Commandment against their Merchant Cities*, to destroy the *strong Holds* thereof, Isa. 23. 1.

WHILE we speak more particularly of these extraordinary Successes, we should also bless God for the several Advantages gain'd by our *Allies*, and our *Fleets*, as concurring to the reducing a common Enemy.

BY this means, and by these Successes, according to the 2d Particular, God delivers us from the Impositions, and Insults of a Foreign Power ; and from those whose *Right Hand is a Right Hand of Falshood* : I mean the *Great Tyrant of France*, who has carry'd to the highest Pitch the Characters of *Pride, Oppression, Perfidiousness, and Treachery* : and who has been notorious for the *violating, and breaking of the most sacred Edicts and Treaties*. Now when we think that it is from *such a one* God is saving and delivering us, it should heighten the Acclamations of this glad Day : One, who not long since thought himself within the *Reach of Universal Monarchy* : was saying of *Spain*, I'll set up *one King* there ; and of *England*, I'll set up *another* there ; and I will make my self great over All : when it would make one tremble to think what would have been the Consequence of such Designs, if they had taken Effect ; and again, to think

think how *near* they were to an Accomplishment; surely it shou'd greatly add to our Joy and Praise, upon every Instance of Success, in opposing such high and threatening Pretensions. And still we should pray with the Psalmist, *Rid us, and deliver us from the Hands, &c.* till they are quite subdu'd and overcome.

IT is upon the reducing and humbling of such Tyrannical, ambitious Spirits, that our Enjoyment of the other Blessings spoken of, does very much depend: and which now we can bring into the Description of our Case: For the Case of that People our Text refers to, may be look'd upon as our own in every Particular. We can speak of the *Number, Health, and Vigor* of the Inhabitants; the *Fruitfulness* of our Land in the Yearly Production of *all Sorts of Grain*; and the Plenty, that even at this time, compared with many other Places, we enjoy. Of our being sufficiently stock'd with the several *Kinds of Cattle*, both smaller and larger; both for Food, and for Labour. And we can look upon all, as *secured* to us also: For there is no *Breaking in*, nor *going out*, nor any just, and general Cause of *Complaining in our Streets*.

AND methinks while we praise God for our eminent and signal *Victories abroad*, we should thankfully reflect upon these very
great

great *Mercies* we enjoy at *Home* : especially when we consider the *Calamities* and *Distress* of those about us, who are deprived of these.

WHILST we are so happy, as to have no *BREAKING IN* upon us by *Wars*, or *Invasions* from *Foreigners* ; nor by *Cruel Persecutions* from our own *Rulers*, we should look to those who are *Sufferers* in these *Respects*. Look to such *Places* as are made *Seats of War* ; which almost every *Kingdom* in *Europe* has been of late, but our own. And when we see other *Countries* continually exposed to the *Plunder* and *Cruelty* of *Soldiers* : other *Cities* demolish'd, the *Inhabitants* destroy'd, or impoverish'd and ruin'd by *long Sieges* : and, all around, the *People* put in *fear*, as not knowing how soon the *Breach* may be upon *themselves*. And then to think of our dwelling in *Peace* and *Safety*, out of the *Reach* of the very *Alarm of War* ; how great and distinguishing does the *Mercy* seem ! Our *Enemies*, indeed, have attempted to invade our *Island* ; but God dealt with them as he did with *Sennacherib* : made 'em *return back the way by which they came*, Isa. 37. 29. He made 'em return with their *Confidence* chastiz'd, their *Expectations* disappointed, their *Charges* wholly lost, and their further *Attempts* utterly discourag'd. Thus has God secured us from any *publick*
Breach

Breach by Wars, and Invasions. To this we may add, There is no *private Breaking in* upon our Liberties, Consciences, or Enjoyments, by *Persecution*: and yet this too is the Case of many others. Their Estates are seized, Families broken up; and they are thrown into Dungeons, condemned to the Gallies, and put to unheard of Deaths: and all this meerly for doing that which their Consciences oblige 'em to; and upon which they cannot but think their Eternal Welfare, or Misery depends: At the same time we have our Liberties secured to us, both Civil and Sacred. So that as there is *no breaking in upon us* in these Respects.

THERE is no *GOING OUT*, either by *Captivity* or *Banishment*: which yet is the Misery of many other People in the World. Some are carry'd away *Prisoners* into strange Places, where they are retained under very grievous and calamitous Circumstances. Others are *forced to leave* their native Country, and Enjoyments, on the account of the *hard Usage* they there meet with; or the *extreme Want* to which they are reduc'd. As the *Protestants* in *France*, and other *Popish Countries*, are Instances of the one: and the *Palatines* of the other; who have lately, in such great Numbers, flock'd hither for Refuge and Relief: many of which have appear'd amongst us, with a Joy that would have made

made one think, they esteemed themselves, beyond Expression, happy, in having been able to escape *meerly* with their *Lives in their Hands*. Now then, let us consider our own Case with reference to these: we are neither carry'd away *Prisoners* by our *Enemies* coming upon us from *abroad*; nor forced into *Exile* by our *Hardships* at *Home*. Our Adversaries cannot reach us; our Government will in no Respect molest us: but, on the contrary, is every way contriving to promote our Happiness. Yea, such is the compassionate, and gracious Disposition of our *QUEEN*, as not only to contrive the Quiet and Prosperity of her *own Subjects*; but to stand up as an Advocate for the *oppressed Subjects* of *other Princes* too. I mean, more particularly, her espousing the Cause of the *Protestants in Silesia*; when a *Proclamation* was published against them, by which *perpetual Banishment*, and the *Confiscation* of their *present*, and *future Estates* was threatened. I mention this Case, not only to make us value our own Condition, in that we are exposed to no such *Banishment*, or *going out*; but that we may also bless God for a *PRINCE*, who, at once, resolves to *MAINTAIN INVIOLABLY* the Liberties of her *own People*; and appears also as the *Affertor* and *Promoter* of the Liberties of others.

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SO that on these Accounts, with what I have further to mention, it may be subjoined, *there is no Complaining in our Streets.* There is no complaining of a *Government* so just, and honourable; so indulgent, and favourable, as that under which we live: Excepting by those unchristian, *fiery Spirits*, who make the very *Mildness* of a Government the *Cause* of their *Complaint*. And I would hope that even such Persons as these, will at last be overcome by that *Goodness* they treat so unworthily, to cease their *Railleries*. Every *Thanksgiving* for *Victory* should shame 'em out of their *discontented* and *spiteful* Humor: and like the *Renewing* of the *Kingdom* at *Gilgal*, when *Saul* had conquered the *Ammonites*, 1 Sam. II. 14. Such Days and Occasions as these, should be improv'd to the *burying* of all our *Animosities* amongst our *selves*; and engaging us in the most hearty *Affection*, and chearful *Obedience* to our *QUEEN*. One would think, that there should not be any in our Land so perverse, as to quarrel with the Conduct of such a *Prince*; or to murmur, and exclaim against such a *Government*; which *Heaven* so signally *Owens* and *Honours*. It is certain, there is no just, and, blessed be God, no general *Complaint* in our Streets, however Persons of *restless* and *unmanag'd* Tempers may

may sometimes give Vent to their *Destructive Principles*, and their *Disuniting Zeal*. As for those *Few* that are *Malecontents*, they are now look'd upon rather as the *Objects* of *Contempt*, or *Pity*; than of *Esteem*, and *Regard*. Their *Complaints* are *heard*, but they do not *spread* much; except it be to the *Reproach* and *Disgrace* of the *Dissatisfy'd* Parties. I had not so much as taken notice of these; if the *Cathedral* of this City, (*contrary* to the *declared Judgment* of the *Magistrates*, and the prevailing *Sense* of the common *Auditory*) had not lately rung with the *Clamours* of one of this Number.

AGAIN, there is no *Complaining* in our *Streets*, on the account of any common and *desolating Judgments* from God. If you could now hear the pitiful *Cries* of those who are ready to starve by *Famine*, as it is the Case of *Multitudes* in the *Neighbouring Nations*; instead of complaining of the present *Scarcity*, you would be very thankful for the *Plenty* that is in the midst of us. In *Savoy*, we are told, according to the Account taken by the *Duke's Order*, that the whole Quantity of Corn was hardly enough to subsist the *Inhabitants* half a Year: insomuch that *Orders* were given to buy in *Foreign Parts*. And the *French* have so much suffered in their *Vines*, and *Fruit-Trees*, as well

as their Grain; that their Case would certainly have been very deplorable, if they had not had considerable Assistance from Genoa: notwithstanding which their Distress appears to be very great, from the most Authentick Accounts. The *Bishop of Nismes's Pastoral Letter*, which was writ to encourage, and support the People, under their Calamities; and to rectify several Disorders amongst them; represents their Case thus: *A sudden Fierceness has possess'd the Minds of People, both in the Cities, and in the Country: Publick Convoys are seiz'd on with Violence; other Mens Properties invaded without Scruple; Justice, and Authority disregarded; and People do, as it were, snatch the Bread from one anothers Hands, without any Restraint of Decency, Honesty, or Religion. There is no such Complaining or Ravaging amongst us: and I am credibly informed, that those Complaints which have been made, are to be ascribed to the Management of such who have been pursuing their own private Interest, and not to a general and common Disappointment in our late Harvest: many of our Garners and Barns being even now full, and affording all manner of Store.*

TO this we may also add, that there is no Complaining of any Pestilential and Raging

ging Distempers in our City, or Land; as in some others that we hear of. Our last Years Accounts speak of a *Bloody Flux* sweeping away great Numbers of People in the Southern Provinces of *France*, and in *Koningsberg*: As also of a *Spotted Fever* raging very much in several Parts of *Hungary*. But above all, dismal is the Relation of the *Plague's* prevailing to such a Degree at *Dantzick*: Considering the Extent of the Place, it is said, no History affords an Instance of so great a Mortality. The Account given of this, in one of our publick Prints, is so very affecting, that, I cannot but think, the inserting it here will greatly promote that Sense which every one ought to have of the Goodness of God towards us, in that there is no complaining of such dreadful Calamities, in our Houses, or Streets. For several Weeks together Two Thousand a Week were Destroy'd: The last Week in August Two Thousand seven Hundred: The first Week in September, Two Thousand eight Hundred forty six: Insomuch that then the Number of the Deceased amounted to above Forty Thousand. Most of the Servants were dead; and as the Country People durst not carry any thing into the City, all manner of Provisions were grown to an excessive Price. All Trades were at a stand, which so much encreased the Number of the Poor,
that

that it became Impossible to provide for them in that fatal Extremity. And that which still adds to the Misery, they were obliged to continue in the City: the Neighbouring Places having set Guards at all the Passes to hinder them from going elsewhere; least they should carry the Infection to other Towns and Cities. Think seriously of this a while; Suppose you had been in such a City: and the more we are affected with such a Case as this, the more thankful shall we be that it is not our own.

UPON the whole, what abundant Reason have we for Thanksgiving this Day, when we thus compare our selves with those about us; and think of the *Distinguishing Peace, Plenty, and Health*, which we enjoy? *A happy People are we indeed, (were we but duly sensible of it) to be in such a Case as this.*

BUT above all we must say, **HAPPY** art thou, **O BRITAIN!** and **HAPPY** art thou, **O LONDON,** whose **GOD** is the **LORD.** What Nation is there that is so Exalted by its Spiritual Privileges and Advantages as ours is? Or what City that enjoys such Plenty of the Means of Grace, and the Ordinances of the Gospel in such Power and Purity as we do? These are the Things which to all the World are certain Proofs,
and

and to us the comfortable Pledges of God's Residing amongst us. To have the *Gospel of Jesus Christ*, with the Spirit, and all the Privileges thereof, is a much more desirable Happiness, than to have had the *Brightest Symbols* of the *Jewish Dispensation*, with all that made their *Temple*, and *State* so famous, in the midst of us.

NOW as of old the People of God were separate from the Idolatrous World by their owning, and worshipping but ONE GOD; so are we at this Day happily distinguished from our Idolatrous Enemies, by our honouring and believing in but ONE MEDIATOR: The Mediator betwixt God and Man, the Man CHRIST JESUS. And the acknowledging of but *one God*, was not a more necessary, or important Truth under the *Old Testament*; than the acknowledging of one *only Mediator* is under the *New Testament*. In *Him* then let us *trust*, and to *Him* let us *faithfully Adhere*, till all His, and our *Enemies* shall be *put under his Feet*.

TO Conclude, Let the Voice of Infidelity, Irreligion, and Profaneness now cease from amongst us: Let this JESUS be OUR LORD; by our *believing* in him, *adoring*, and *obeying* Him: and then we may be sure that as the *Government of all things is given to him of the Father*, so He will over-rule and manage

manage all for the Good and Salvation of
 them that love Him in Truth and in Sin-
 cerity. And? *Happy is the People that is in such a Case;*
Yea, Happy is that People whose GOD is THIS
LORD.

FINIS.

22 JY 63

Elize Taggers

Febr. 1. 1709

